

The Pope and Foreign Missions

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On the commemorative medals distributed to the pilgrims who went to Rome during the Holy Year was an inscription calling Pope Pius XI the "Pontifex Missionum." This paper, reprinted from the Clergy Review, May, 1932, will prove that he richly deserves the title.

THE Church of God is by its very nature and constitution a Missionary Church. It would be interesting to inquire how it is that the various Protestant denominations were in the beginning not only apathetic, but also opposed to Foreign Missions, and, apparently, quite unconscious of any missionary duty.

This apathy practically dominated orthodox Protestantism until the nineteenth century, and is in marked contrast to the persevering zeal and unremitting activity which Catholics manifested even in the most troublous times. It is, indeed, a remarkable fact that in the history of Catholic Missions that at the very time when all available forces seemed to be required for defending the Church in the home lands, we witness an effusion of the missionary spirit and an energy for the propagation of the faith which demonstrated both the reality of her consciousness as the Church Universal and the wonderful fruitfulness of the principles of which She is the sole depositary. An instance of this, we find at the time of the Reformation, when members of the newly-founded Society of Jesus and the older Orders accompanied Spanish and Portuguese explorers. Independently they entered the empires of China, Japan and India, where through their learning and piety they obtained most influential positions and brought many souls into the fold of Christ.

In our own times we are witnessing a remarkable revival of missionary interest. The nineteenth century has been called "The Century of Missions." It has seen the rise of many organizations specifically dedicated to the furtherance of the missionary cause. As in the sixteenth century this activity has been influenced by great geographical discov-

eries and efforts of exploration and colonization of various European powers. Auxiliary Societies were inaugurated for the support of missions. In 1820, Pauline Marie Jaricot founded the Society of the Propagation of the Faith at Lyons. Under God's evident blessing it grew from small beginnings to wonderful performance and has proved most efficient. Since 1843 the Society of Holy Childhood mobilized the children for the propagation of the Kingdom. The personnel needed for the actual work in the field of missions were recruited from the older Orders, into which had entered a new consciousness of the missionary spirit, whilst, moreover, new organizations sprang up in well-nigh every nation for this special purpose. In England Cardinal Vaughan founded St. Joseph's Missionary Society of Mill Hill in the year 1866.

This missionary revival continued to grow throughout the nineteenth century and extended into the twentieth. It is no exaggeration to say that the missionary idea has never penetrated the consciousness of the Catholic people so deeply and that missionary activity has never covered so wide a field as it does to-day. A striking feature of this development is that great difficulties and troubles seem but to intensify missionary activity. So it was after the Franco-Prussian War, when a defeated and financially exhausted France brought up the yearly income of the Propagation of the Faith to a figure never attained in previous years. It was at this time also that one of the chief missionary Societies for Foreign Missions, the *Société des Missions Étrangères* of Paris, sent out more men than ever before. This same phenomenon we see occur after the Great War. Many missionaries had been recalled to join the army, others were obliged to abandon their work for reasons of nationality; supplies ran short; communications between the home lands and the missions were rendered exceedingly difficult; many schools, hostels, hospitals and dispensaries were removed and destroyed. The needs of the missions increased enormously and the general outlook was far from bright. Yet again we notice that under God's Providence and the providential guidance of the Pope these pressing needs seemed but to deepen the perception of the missionary duty and to call forth greater efforts than were ever made before.

Under the direction of Popes Benedict XV and Pius XI the attention of bishops, priests and faithful was constantly focussed on this great work.

In His Apostolic letter "Maximum Illud" of November 30, 1919, Pope Benedict XV most earnestly exhorts all Catholics to take a live interest in Foreign Missions and to help as much as possible so that "the missions will recover from the serious wounds and losses they have suffered through the War, as though the voice of Our Lord were exhorting us, as He exhorted Peter of old: 'Launch out into the deep.' "

This rallying cry of Pope Benedict met with a hearty response. We witness the results in the remarkable development of the missionary spirit in America, Ireland, Belgium and Holland. As an illustration we may well instance what is being done in Holland at the present. With a Catholic population of less than three millions, there are in the various missionary training colleges more than 5,000 students preparing for the foreign missions. In but a few years' time Dutch Catholics were successful in gathering sufficient funds permanently to provide for the education of 800 native priests. During the year 1930-1931 the diocese of Bois-le-duc alone, with a Catholic population of about 650,000, contributed more than £25,000 to the three chief missionary Societies of the Propagation of the Faith, the Holy Childhood and of St. Peter for Native Clergy. In addition to this, the fifty-two missionary institutes, established in this diocese are dependent on the charity of the faithful.

From a missionary point of view such results are very satisfactory. Yet, by instancing the work done in one diocese, we wish but to show what *can* be done. It is a matter for regret that this is not applicable to *all* places. For, although circumstances in some countries may be specially favorable for a great and ever-growing development of missionary labors, it is beyond question that very much is left undone in the others. And yet a universal cooperation and universal support is urgently and most decidedly needed, if we wish to carry out the last will and express command of Christ to "go and teach all nations."

The importance and urgency of the missionary cause no one has better understood than Pope Pius XI. On the

occasion of one of his frequent visits to the missionary exhibition of the Vatican he assured his hearers "E io pure sarò un Papa missionario" (I shall also be a Pope of missions). It is characteristic that as early as the year 1910, when Monsignor Achille Ratti was made prefect of the Vatican library, almost immediately upon entering his new office he expressed his surprise and regret that among the treasures of the library there was not a single missionary review. He started by subscribing to the popular *Missioni Cattoliche*, and now through his care the Vatican library possesses such a fine collection of missionary literature that it is fast becoming the best equipped missionary library of the world.

Since his ascent to the papal throne the Pope has continuously given proof of his untiring zeal for the missions.

The very year of his election he made a strong and moving pronouncement concerning them. In that year occurred the first centenary of the foundation of the Society for the Propagation of the Faith, and the third centenaries of the Congregation de Propaganda Fide and of the canonization of St. Francis Xavier. The three centenaries occurring at the same time naturally reminded all friends of missions of (1) the authority which sends out the missionaries; (2) the actual working in the field; and (3) the Catholic world subsidizing the work of evangelization. On the third of June, 1922, he made a moving appeal to a gathering of priests of the Missionary Union of the Clergy sending into the entire world a message to gather in the harvest. On the next day, in a homily on the feast of Pentecost, he said: "The splendid vision of the Christian Apostolate makes Us feel more than ever that We are, however unworthy, the Vicar of Jesus Christ who gave His life-blood for souls; to-day more than ever do We feel the throbbing of the heart of Our universal fatherhood to which God has called Us." In 1922, there is the *Motu Proprio* "Romaniorum Pontificum," internationalizing the Society for the Propagation of the Faith, and making it a pontifical work, the central authority being transferred from Lyons to Rome. In 1923, the first dioceses of Tuticorin and Mangalore were erected in India. In 1924 was held the first plenary council of Shanghai, presided over by the Apostolic Delegate, Mgr. Constantini. In the same year active preparations were be-

gun for the great missionary exhibition of 1925 on the occasion of the Jubilee Year.

In 1926, the Pope issued his encyclical "Rerum Ecclesiae" which promises to be the great charter of missionary enterprise for the future. The same year also witnessed the consecration of the first six Chinese bishops, which incident initiated, as it were, a new era in the history of missions. In 1927 took place the consecration of the first Japanese bishop, the foundation of an authentic News Agency, the "Agencia Fides," which provides a continual flow of reliable mission news for the Catholic world. The same year saw the opening of the ethnological museum in the Lateran Palace, a most important center and help for the scientific education of future missionaries, and the proclamation of Saint Teresa of the Holy Child as patron of all missions, thus clearly emphasizing the fact that knowledge and prayer must be combined for the furtherance of the great cause.

In 1928 was concluded the Concordat with the Portuguese Republic, which, after many futile attempts in past ages, finally put an end to the false situation of a double jurisdiction in some of the dioceses of India. In the same year the Pope sent a noteworthy message "to the most noble people of the land of China." In the year 1929 was published the *Motu Proprio* "Vix ad Summi," coordinating and adjusting the work of the three great pontifical societies, the Association of the Propagation of the Faith, the Holy Childhood and St. Peter the Apostle for Native Clergy. In December of the same year, in a discourse to the procurators of missionary societies, the Pope once more strongly commended their work. He insisted on the necessity that in missionary labor all idea of nationality must be suppressed and that all energy should be entirely directed towards the extension of the Kingdom of God. He exhorted them that all missionaries should be united in thought, heart and will, that thus the wonderful fruits of perfect concord and full cooperation may be gathered for the propagation of the Catholic religion.

Enumerating some of the examples of the Pope's affection for the missions we must also make mention of the numerous Apostolic Visitations and Delegations which he initiated. In the first year of his Pontificate he sent Mgr.

C. Constantini as Apostolic Delegate to China. On December 7, 1922, was started the Apostolic Delegation to South Africa, where complicated questions had arisen. In 1925, the Pope erected the Apostolic Delegation to Indo-China. In 1928 Mgr. A. Hinsley was appointed Apostolic Visitator for British Africa where many problems, chiefly those of education, were awaiting solution. In the year following his appointment as Apostolic Visitator Mgr. Hinsley was made the Apostolic Delegate for these countries, while at the same time an Apostolic Delegation was established in the Belgian Congo.

The Holy Father continues to work in this same spirit. Constantly new native bishops and prefects are being nominated, new vicariates and prefectures erected. It seems as though at no time in the history of the Church has the missionary idea been as universal and penetrating as it is today. Never have the Popes exhorted Catholics to partake in the great crusade with more repeated insistence; never have they more emphatically undertaken to free missionary endeavors from the admixture of nationalistic tendencies.

This missionary idea uppermost in his mind the Pope wishes to inculcate into the hearts of all Catholics. For not only does he devote his best and inspired energy to the *extension* of the missions—most clearly proved by the fact that one-quarter of the Catholic mission stations of the world date their origin from the Pontificate of Pius XI—but in his encyclicals and allocutions he is also the great teacher on missions.

There is no doubt that the position of the missions needed elucidation. . . .

Insufficient support for the missions is, in fact, based on a misconception, because many people relegate charity towards the missions to the works of supererogation, namely, those good deeds which, though doubtless important and sympathetic, are not deemed essential and belonging to the ordinary duties of Catholics. There exists a very general opinion, quite natural and easily explained, that *the* work of importance is the maintenance and intensification of Catholic life in our midst, while missions occupy but a secondary position. Frequently also the undeniable needs of the work at home are brought forward as an excuse for the inability to help the Foreign Missions. Yet we may not for-

get that union, and not disunion, should be the Catholic method. It is not a question of *either* home or foreign missions, but *both* home missions and foreign missions have a right to our aid. . . .

The Pope begins his encyclical by correcting the erroneous impression which seems so general:

Unto no other end has the Church been founded than that by extending the Kingdom of Christ throughout the world, She may cause all men to share in redemption and salvation.

The extension of the Church is considered and described as a vital and essential part of her being. The Holy Father goes on to say that this primary aim must always receive full attention:

Whoever he may be, who has by divine appointment taken the place on earth of the Prince of Pastors, he may not rest content with simply keeping and guarding the flock entrusted to his care, but he must, moreover, look upon it as his chief duty to strive to the utmost to win and bring to Christ those who stray outside the true fold.

In moving terms the Pope bears witness to the depth of his conviction and to his anxiety for the work:

Whatever be the span of life allotted to Us by Divine Providence, this duty of Our Apostolic Office shall ever be Our care and solicitude; for when We consider that the number of heathens is one thousand million, We have no rest in Our spirit, and We seem to hear that call sounding in Our ears: "Cry, cease not, lift up thy voice like a trumpet" (Isaias lviii. 1).

It is not so very long ago that even those who were professedly friends of the missionary work or engaged on the theological question of missions, were hardly conscious of the *obligation* to support the missionary cause. It cannot be denied that most people held that there was no strict *necessity* for helping the work. The Pope, however, insists that it is a duty incumbent on all to further the Catholic apostolate. He declares it to be the greatest of all charities, when he says:

This work of charity excels all others as much as the mind excels the body, and as much as heaven is more excellent than earth and eternity than time; and whosoever executes this work of charity as far as it lies in his power proves that he assesses the gift of faith at its true value, and by wanting to share it with the heathens he shows his gratitude to the Divine Goodness. If none of the faithful may shrink from this duty, this is all the more applicable to the clergy

who by God's wonderful choice and condescension share in the Priesthood and Mission of Christ.

It is indeed of paramount importance that this should be realized. If the Kingdom of Christ is to be established in the world and among all the nations, as the very nature of the Kingdom demands and the most solemn and absolute will of its Founder ordains, all are *bound* to cooperate. In the religion of the Incarnation God saves man by man; God Himself became man to save him.

The Pope enumerates various ways in which this obligation can and should be fulfilled. Prayer for the missions should be a universal custom, for prayer will bring the blessing and grace of God needed for the work. Missionary vocations should be encouraged in every way, because the need of laborers remains urgent. Perhaps we may introduce a small list of statistics. The numbers of workers over the entire field are:

Priests.....	12,013, of whom 3,734 are native;
Lay Brothers.....	4,860, of whom 1,282 are native;
Sisters.....	25,463, of whom 10,456 are native;
Native Helpers (Catechists, Teachers, etc.).....	114,666.

Remembering that the work has most abundantly been blessed and that the total number of Catholics in the missions amounts to 12,303,974, we can partly understand the almost impossible position as regards personnel in the missions. A few concrete examples taken at random may be enlightening. The compiler of the Catholic Directory for India stated that in India, of all the townships, villages and hamlets, roughly one per cent. was under missionary influence. Several times we are told that in the missions various tribes send ambassadors to ask for priests to instruct them, but that because of the shortage of priests they have to be disappointed. China has perhaps one priest for every 160,000 inhabitants. In some dioceses of India there is but one priest for every 2,500,000 inhabitants. With the increase of converts the inadequacy of the number of priests becomes more marked than ever. There are missions in Africa where two-thirds of the Catholics die without receiving the last Sacraments, for the simple reason that it is impossible for the missionaries to reach them in time.

Everyone acquainted with the actual position knows that

the time has come in which the future of many countries, nay entire continents, is being settled. Are we sure that Catholics have done all in their power to secure that the Church shall be able to execute its mission?

On the supposition that a missionary obligation rests on every Catholic, and if the missions are to acquire their rightful place in the conscience of the faithful, the clergy must instruct them accordingly. *Without the aid of the parochial clergy, missions will never acquire their due position.* The Pope draws special attention to the Missionary Union of Clergy. Addressing the bishops the Pope continues:

We bid you establish in your diocese the Missionary Union of the Clergy, or, if it be already there existent, to exhort it by your counsel and authority to yet keener activity. This Union was providentially founded 8 years ago (1918), and not only did Our immediate Predecessor enrich it with the favour of many indulgences and place it under the direction of the Sacred Congregation of Propaganda, but We also, now that in these latter years it has come to be established in many dioceses of the Catholic world, have honoured it with not a few proofs of Pontifical favour. All priests and ecclesiastical students who are members of the Union ask in their prayers, particularly in Mass and divine Office, that God may bestow the gift of faith on the countless numbers of heathens, and they encourage others to pray for the same intention. Whenever and wherever they may do so, they preach to the people on the promotion of the Apostolate to the heathens, and in like manner strive to bring about that days be appointed and meetings be held for united and effective treatment of this subject. They spread missionary literature, and, whenever they see in a person the beginnings of a missionary vocation they facilitate admission into a college for missionary training. Within the limits of their diocese they foster in every possible manner the Association for the Propagation of the Faith and the two other organizations subsidiary to it.

Most important of the encyclical is that part in which the Holy Father describes in very clear terms the real aim of Foreign Missions, and by so doing at the same time determines their nature and being. This aim has of late received much attention among the adepts of "Missiology," the science of missions. "At first sight it seems somewhat peculiar," writes Father P. Charles, Professor of Missiology at Louvain,

that the great doctors of Catholicism have apparently paid so little attention to the theology of missions. In comparison with the almost countless number of scholastic treatises the output of missionary theology—only some forty or fifty monographs—is indeed very small.

This is certainly true of more recent times. When in the early middle ages the great discoveries and the bold attempts at colonization by the Catholic powers brought about an outburst of missionary activity, there were several theologians who wrote special treatises on missions.

Also in general works of dogmatic theology the question was treated, often as a basis of argument against Protestantism. The latter were in principle opposed to mission work and thereby laid themselves open to the charge that Protestantism being quite unknown outside Europe and always maintaining a nationalistic outlook could not be the true Church of Christ which is by its very nature and by the express will of its Founder Catholic and universal. Since the decline of the missionary movement in the eighteenth century the theology of missions was also sadly neglected. Several reasons account for this. On the defence of the Church, which had become like a besieged fortress, had to be concentrated all available forces; apologetics began to rise and to develop; there was not one great missionary action. With the rise of the new missionary movement in the nineteenth century it is remarkable that it was supported not so much by royal houses, leading statesmen or ecclesiastics, but by the mass of people, by the little ones of Christ. For a long time the theology of missions received but little notice. It may be of interest here to recall that in Rome Cardinal Wiseman gave a series of lectures on the *Sterilità delle Missioni intraprese dai Protestanti* (Rome, 1835); while a convert, Marshall, wrote *Christian Missions* (London, 1862), a book which was translated into many languages and in which Catholic missionaries, their missions and methods are compared with those of the Protestants.

The last quarter of the nineteenth century saw the introduction of a new science, called "Missionsology." The whole complex of Foreign Missions is nowadays being treated fundamentally and with proper scientific methods. There are chairs of missionsology in several Catholic Universities. The Institute of Missionsology in Munster, under the able and energetic direction of Dr. J. Schmidlin, deserves special mention. The publications of the Institute and its Director are considerable and of great value. At Louvain, Rome, Milan, Lille, Paris, Vienna and Nymegen regular courses in Missionsology are being given.

Just because of this general interest it is of supreme importance that the exact aim of missions should be defined and made clear to all concerned. Pope Pius XI by his accurate statement on the end of missions has, therefore, rendered a great service.

In the opinion of some theologians missionary activity is a natural manifestation of the consciousness of possessing the truth. Others think that the sole end is the salvation of souls, in which case, however, there would be no need to depart to foreign countries, and missions with a hopeless future should be given up. Others again rely for a sufficient answer on the words of Our Lord. This, indeed, would be an adequate answer, if the commands of Christ were but arbitrary. Yet, when He sends out His Apostles and their successors to convert the whole world, He commanded thus in accordance with the nature of the Church.

Our Holy Father sets down the aim of missions in the words given below. "These words," says Mgr. Olichon, the well-known Director of the work of St. Peter for Native Clergy, "may well be inscribed in golden letters on the frontispiece of every treatise on missionary theology."¹ Speaking of the function of the native clergy, and, doubtless, alluding to an idea that was not uncommon at one time [In a synod of Cochin China of August, 1880, distinction was made between "Missionaries" and "Assistants." This latter term described the native clergy. Europeans were supposed to draw their jurisdiction from Rome, the "Assistants" theirs from the Vicar Apostolic], the Pope says to the Vicars Apostolic:

From the fact that the Roman Pontiff has entrusted to you and your helpers the task of preaching the Christian religion to pagan nations, you may not conclude that the rôle of the native clergy is solely to assist the Missionaries in minor matters and in a manner to complete their work. *What is the object of these holy missions? Is it that the Church of Christ be instituted and established in those boundless regions? By what means shall the Church be built up among the heathens except from those elements out of which it was composed amongst ourselves, that is, unless it be composed of people, clergy, religious men and women recruited from their own country.*

It is clear from these words that the aim of missions is not only the conversion of souls—though this necessarily en-

¹ *Pie XI et les Missions*, Paris, Librairie Bloud & Gay.

ters into it—but that the real and adequate aim is the establishment of the visible Church of Christ over the whole world. The Church must not only be instituted, not only be founded, but it must also be given stability, and be put in possession of all that naturally and necessarily belongs to it. Hence the insistence on the absolute necessity of a native clergy fully entitled to be elected and appointed to all the offices in the Church. Noteworthy is it that the greatest of the French Missionary Societies, the *Missions Etrangères de Paris* put in their rule as the aim of their work the formation in their missions of a native clergy. The Pope, moreover, gives most valuable directions for the formation of the native clergy and insists that everywhere seminaries shall be erected to provide a complete course of training.

Besides the question of native clergy Pope Pius draws the attention to the need of organizing native religious Congregations of both sexes, the education of native catechists and the initiation of the contemplative life among the converts.

The end of missionary labor is, therefore, that the visible Church with all its means and grace, its entire religious and social organizations adapted to the peculiar conditions of people and country, and with its full apparatus for a penetrative and comprehensive Catholic life, be everywhere established. The aim of missions must be, therefore, to put the Church on a solid footing in those countries where this is not yet attained. Consequently, the measure of success of the European missionaries shall be the pains they take and the zeal they display to make themselves superfluous that thus the faith be firmly extended and the converts themselves be made efficient so as to be able to carry on the work with their own unaided efforts and they in turn to become the leaders and pastors of their own nation.

The Pope who adopted as his motto *Pax Christi in Regno Christi*, who added to the Litanies of the Saints the invocation: "That Thou wouldest vouchsafe to recall all wanderers to the unity of the Church and to lead all unbelievers to the light of the Gospel," is, indeed, the *Pontifex Missionum*, the Pope of Missions, as he was called on the commemorative medals distributed to the pilgrims who went to Rome in the Holy Year.

The Pitfalls of Adolescence

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The author has attempted to strip the very important problems of adolescence of their technical character and terminology, and to discuss them for the benefit of the man on the street.

*Reprinted from the Catholic School Journal,
September, 1931.*

HOW delightful, how wonderful is youth! How baffling its analysis! Adolescence is the period during which the child develops into an adult—a varying period according to individuals, races, climate, etc., but usually estimated from 14 to 22 for boys, 13 to 20 for girls.

The beginning of adolescence is like a second birth of the individual—it is almost a second spring. At birth the child is ushered into a new world to grow much like any other little animal that is born. And this seems his chief concern and objective; and all nature conspires to make him a healthful, happy, husky child. During these preadolescent years, there is the awakening of the mind with its perceptions and apperceptions, the conscious activity of gentle feelings and emotions—but the ship is sailing on the calm waters of the sound, with distant islands protecting him from the rough storms beyond the reef.

Then comes the eventful day when nature picks up its work and begins to complete it. With little warning, the tiny ship is made to point to the open sea—the child is launched upon the restless waves of adolescence.

This awakening to a new order of things is as wonderful, as baffling as the first contact with the physical world in infancy—only now it is not so much the physical, material world that obtrudes itself upon the consciousness of the child. A new creation seems to be unfolding within him and around him. While the physical forces are still strong in the effort to build a worthy body as the temple of the human life, psychic forces are at work, modeling the interior man, the personality. Now individuality seems to lessen; sociability to grow—now selfishness is buffeted by the

desire to give, to share, to love. Ideas become more absorbing; ideals in the realms of dreams and aspirations become the beacon lights of his course. Winds are blowing to fill his sails; his muscles are strong and his spirit high for adventure; the sea is wide and no hampering course is marked for him—he is free. No wonder youth thrills at the adventure.

And it is here that we, who are interested in his future, pause to wonder how we can help. We do not wish to rob him of his freedom. We do not desire to quench the fire of his enthusiasm; we dare not sour the sweetness of this most joyous period of life.

We cannot help noticing that this athletic youth, so brimful of activity, so restless, is much more concerned with the details of motion, with power for speed, than he is with rudder or anchor. Very probably, if left to himself, he will start out without them. At this stage, youth loathes anchors and all other impediments since these seem intended to hold him back or slow his course. Now let us look at our problem:

HEALTHFUL EXERCISE

1. We have here a growing body that is to be a dynamic instrument of his activities, the engine house of his power, the delicate mechanism of his achievement, the temple or home of his soul. No wonder, with every cell in his body busy like contractors and workmen on a skyscraper, that he is restless. His skeleton is stretching out to full proportion; the muscles are being formed in strong, youthful groups for quick movement; the various organs of the body are gaining their full proportion and taking their respective places in a perfectly ordered system for health.

What a pitfall for adolescence would be any course that would hinder the perfect construction of this building; that would supply inferior material for the cells to work with. Here we have the problem of good food, plenty of rest, sunshine, air, cleanliness, exercise, athletics. When adults, be they parents, school officials, or the public, make impossible the use of these essential means of physical health, the disaster is tremendous. Not only will such an individual become a liability to himself and community in regard to sickness and disease, but we must bear in mind that the

successful social, economic, and moral life of the individual is so closely knitted to physical health and well-being that it is almost a miracle to secure these without the foundation of good health:

GROWTH OF EMOTIONS

2. With the growth of the muscular body comes the strong development of the feelings and emotions—a real, new experience with forces that are at once wonderful and dangerous. If the quiet calm of childhood is turned into the lashing, turbulent restlessness of the sea, as adolescence advances, it is chiefly because of the sudden awakening of these emotional forces which affect the heart and mind. The youth is forgetting the individual in his new interest in his social relationship; he is giving up something of his selfishness in the urge toward love of others; he is beginning to be sex-conscious, and romance is coloring his thoughts and plans.

It is here that we have two serious pitfalls of adolescence: The one which would lead the youth away from proper adjustment to his social environment; the other, which would wreck his ideals of manhood and womanhood. It is because we fear the child will not properly cultivate the ideals of social well-being and the habits of virtues necessary to the happy fulfilling of his duties to his fellow men, that so much emphasis in education today is given to this social attitude, to these social habits of character. Selfishness, hatred, cruelty, stubbornness, vulgarity, with tendencies to lie, to steal, to injure, must be replaced by the social virtues of generosity, fairness, respect for authority and decency, regard for the truth and the property of others—in a word, with a code of chivalry and honor. In this respect more is done outside the classroom than in it; more by attractive example and companionship than by written precepts; more by allurement than by driving. The emotions can be so aligned that one helps the other a great deal. They are like instruments in an orchestra, if properly trained and controlled. At every moment of our own lives we may be fashioning the mold for the casting of a perfect character in another. Hence the power of example and leadership.

As we turn away from these passions of struggle and

contention, and come to the delicate, intangible, unanalyzable emotion of human or sex love, we encounter the most serious problem of adolescence—the pitfalls that are alluringly laid, numerous as the leaves on the trees, and more dangerous and destructive to the individual and society than even war itself.

THE SITUATION

It is not hard to seek for an explanation of the forceful factors which drive the ship so often to the rocks or to strange ports. Here we have the emotional nature driven and excited by a physical counterpart which is blind and self-seeking. While nature is building up the individual body, her chief aim and purpose are directed to the perpetuating of the race, to the preparing of home builders; to the making of a man to be the father of children, and the girl to be the wife and mother in the home. Hence the first three years of adolescence are devoted particularly to the development of the sex apparatus—to the maturing of the organs of sex; and with this maturity comes the strongest of nature's impulses, the sex urge—an impelling desire to possess and to mate with one of the opposite sex. It is this fact that there is a blind, physical force of nature ever urging the individual toward nature's goal—reproduction—which arouses and inflames the emotions and sentiments, whose object is love between the sexes, into a fiery passion. And to think of the impetuous, untrained youth at the wheel, when these waves are lashed by Passion's storm! Surely it is here that adolescence needs the kindly hand, the sympathetic, understanding friend. All authorities agree that a safe course here must be plainly charted for each individual. Continency must be the path for all outside of wedlock—"The youth and maiden must live in purity, chastity—the continent life." This, says Dr. Winfield Scott Hall, is the real condition which we should bring about. "During unmarried youth the ideal life is continent life."

This implies, of course, great self-mastery, strong, vigilant self-control of the thoughts of the mind, the emotions of the heart, the actions of the body. And there are so many slippery places along the way by which one may fall; many dangerous rocks against which the boat may be wrecked.

GUIDANCE FROM PARENTS

Beginning with childhood and preadolescence, we have the danger of vulgarity and self-abuse. Despite all the care of parents, guardians, teachers, this evil is prevalent, and very few escape the temptations, even though they may have avoided the formation of an evil habit. Here environment, home conditions, suitable interests and recreations are necessary to divert the mind from curious attention to these nervous cravings. Here is where a word of kindly advice will save many tears and hours of anxious worry. What a mistake it is that parents believe they cannot explain to their children God's plan in fashioning their bodies and fear to present the idea of reproduction in a serious, reverent, spiritual way which would elevate and inspire their children and win from them a confidence which is a child's greatest safeguard. We explain everything else about the body; give courses in physiology and hygiene, warn the young about their teeth, tonsils, adenoids, lungs; fill them with a dread of germs and contagious diseases—and neglect to give them aid, sensible instruction, intelligent direction in the most vital, dangerous, consequential experiences of their lives. If we can keep youth pure and chaste, we shall keep them healthy, happy, ambitious, resourceful, and idealistic.

Certainly there is no excuse in the world for parents neglecting to talk to their children very frankly and simply when they have entered upon the experiences of puberty. It seems a crime to let a boy or girl, usually with delicate conscience and refined instincts, struggle along through this perplexing, harassing situation, every day being shocked or alarmed at some new manifestation of nature's processes, without knowing where to turn to get direction or explanation. It is one of the achievements of this age that many noble characters, clean, beautiful minds, have been devoted to child study, and have helped by counsel and by writing to teach parents how they can enlighten their children at the proper time without endangering their love of modesty or purity. While it is true that mere knowledge does not give the needed self-control, ignorance, on the other hand, is the handmaid of evil suggestion and the wrecker of hundreds of souls that would have loved purity and chosen a decent life. To conceal the truth from adolescent youth, or to

misrepresent it, is not only folly; it is a conspiracy against youth, an aiding of the powers of evil, already strong with the aid of nature's urge and the perplexed state of the mind and the emotions of youth at this critical time.

It might be mentioned here that in all our efforts to help youth, or better, to teach youth to help himself, the indirect method is better in ridding oneself of evil thoughts, evil desires, and even physical disturbances, than a direct assault, as attention and concentration on the subject matter of sex temptations only increase their fury and excite others to arise by the law of association. The phantasm in the brain is often a serious source of nervous vibrations throughout the sex mechanism, the mental influx being often quicker and sometimes more violent in arousing passion than mere physical conditions.

MODERN DANGERS

But even with all these pitfalls carefully avoided, youth's problem is made harder by the attitude of the world in which, and the society with which, he must live. Imitation is an instinct of our nature, even when we are grown up. Not only girls wish "to be in style," but boys and men also desire "to be with the crowd." Unfortunately for individuality and leadership, men do not care to be "different."

And what sort of example is set for the adolescent youth? Are the styles of dress chosen to reveal and excite sex or to modestly subdue it? Are our theaters wholesome and emotionally healthful, or are they of a set purpose suggestive and demoralizing? What can we say of the plots of our moving-picture shows which so strongly affect the mind and heart through the wide-open eyes of youth? Is our music suited to quell the sexual instincts or to arouse their fury? What about our close-up dances with their animal swaggering, twisting, clinging? And what motive is behind the pictures in our magazines, in our advertisements, on our signboards, in our stores? Is the allurement through sexual appeal? And are there any cities or small towns today where lewd shows, licentious cabarets, and institutions of filthy and commercialized vice, do not cater to the insurgent craving for experience of life's mysteries, which is the weakness of the young? It would be easy to close off most

of the moral pitfalls of adolescence if we had the moral support of their elders and the cooperation of those agencies which should make for culture and better living, but which are often debauched through greed of gold.

TIME OF RELIGIOUS EMOTION

3. Are there other pitfalls besides the dangers to health of body, to proper social adjustment, to purity of mind and continent living? Dean Frederick E. Bolton says, "But with the onset of adolescence the germs of true religious life evidence an awakening. Starbuck has shown by a survey of thousands of cases that the great majority of religious conversions take place during the ages from fourteen to twenty. A few occur earlier and a few later, but adolescence is the great birthday of religious emotion."

Adolescence brings not only development of the body, but wonderful expansion of the soul and all its faculties. At no period in life is the soil so fertile, so prepared to receive good seed of noble thoughts, high ideals, permanent convictions. And what is remarkable, youth is anxious, hungry for the good seeds, if only the wise sower is there to cast them. From these mustard seeds great trees will grow and all the moral and theological virtues will find support therein. But here is where youth again is thrown up against rocks and shoals which frequently make his voyage a failure.

There is a tendency today for "intellectuals" to scoff at religion; for science to leave its own field and enter the list with Divine faith. So violent are the storms of doubt and irreligion today, that it is trying on a young person to keep straight to his course. Our books, lectures, magazines, newspapers, seem inclined to scoff at, if they do not openly reject, the idea of God, the Creator and Lawgiver. Doubt is raised constantly by many leaders—our so-called intellectuals—concerning immortality or life beyond the grave. Men are ashamed to admit that miracles have occurred and can occur today. The whole moral law, shaken from its foundation of the natural law based upon the essence and will of an uncreated Divine Being, is being twisted and distorted to satisfy the passions and desires of the flesh. Instead of an absolute standard, we are hearing of relativity in morals and in truth. What was once a heinous crime may now

become a part of social entertainment. If the leaders of society give their approval, the practice becomes the style, the fashion; and despite all the thundering commandments of God, the idea of sin or moral guilt is scoffed at.



POWER OF GOOD EXAMPLE

It is our conviction that more particularly at this period of life, must the youth be helped, guided, and supported. He must be in contact with men who glory in their Faith; who practice its precepts; who cultivate in their own lives the virtues of Christ and the saints; who strive by prayer and meditation to grow in love of God and virtue unto the interior perfection of the soul which is a greater likeness to God Whose image we are. He must be drilled in logical thought and sound reasoning. He must guide his course by reason illuminated by the revelations of God, rather than by the impulses of feelings and emotions. Duty must mean more to him than pleasure; God's Word must be more real than the lispings of men.

Without this sound basis of God and Religion, which means the logical obligations of a creature to its creator, of a finite, perishable being to the Divine Essence, I cannot see how there can be any logical necessity for self-control, self-mastery, obedience to laws, or generous self-sacrifice. "Woe," says Christ, "to those who scandalize the little children"; and we may say, "Greater woe to those who steal from the hearts and minds of youth this heritage of supernatural faith."

WORK FOR EDUCATORS

Along with faith should come the practice of the moral and social virtues which protect the individual and society, and, besides, all those natural virtues or qualities that distinguish noble men should be set as ideals before aspiring youth. It is almost as easy to train young people to be brave, honest, truthful, ambitious, confident, as it is to let them drift into the opposite vices. But it requires the talent of a sympathetic, patient, understanding personality to act as a magnet in drawing these noble souls to these ideals. But what a joy when you can attract young souls! They are as wax in your hands.